

SUPPLEMENT TO THE NÚR AFSHÁN

Vol. 1.

FRIDAY:—MAY 7th, 1897.

No. 19.

Editorial.

NEWS AND NOTES.

His Honor the Lieut-Governor of the Punjab will leave Lahore May 14th and arrive at Simla May 15th.

Many members of the Brahmo-Samaj attended service in Christian Churches on Good Friday and Mr. Mozamdar held a special service on the morning of the same day with a view to deepen spirituality and strengthen character.

Miss Gardner is now Editor-in-chief of the India S. S. Journal. Mr. W. O. Phillips, son of the late Dr. Phillips, is Asst. Editor.

Burma came under a separate Lieutenant-Governor on May 1st.

We believe the authorities in the S. W. Provinces are wrong in their decision regarding Famine Hospitals. It was weak to yield to the outcry of Hindus and Muhammedans. The agitators are not willing to give their time and their money to relieving starving waifs, for the simple reason that they do not know how to love their fellow-men, having not learned to love God; but they find it very easy to sit in comfortable quarters and raise a storm of agitation. While we are

sorry that Govt. has yielded to such an agitation, it is extremely probable that more waifs than missionaries can possibly take care of will still be found; and moreover we have very little confidence in the permanency of institutions established on such a basis as are the Famine Hospitals. We are glad of all the good that can thus be done and we do not write in any spirit of chagrin. We do believe, however, that it is not Government's business to interfere in such matters.

Let each religion be known by its fruits of charity and human help.

The proposal of Kanwar Harnam Singh, Ahluwalia, C. I. E., has gone round the length and breadth of India and is warmly taken up by each section of the Christian Community. The signatures to the address are coming in. Now that Her Majesty the Queen has deputed His Excellency the Viceroy to receive deputations from India up at Simla we would strongly suggest that a strong deputation consisting of the representative Indian Christians be formed and they be asked to wait upon His Excellency, the Viceroy at Simla.

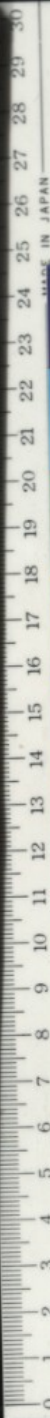
We believe that if a representation of Indian Christians muster strong at Simla they could do good in other ways also. They may hold one or two meetings there and the exchange of thoughts will do good to all Indian

Christians and bring us nearer together in sympathy.

The Indian Christians occupy a unique position in India. They are drawn from all scattered races of India. No social barrier divides them; caste has no place with them. They enjoy freedom of thought as no other sect in India enjoy. They all bow before a common heavenly Father and they receive with open arms all as brothers and sisters. Their women keep pace with them in education. Even the poorest and the lowliest among them look after the education of their daughters. They have their associations and meetings in which both the sexes take active part. If there are any glimpses of the future formation of a nation in India, we find those in the rising Indian Christian Society. The present is an opportune time. Let those who can afford and have leisure master strong in Simla, and let India see a genuine national representation.

We would also suggest that our ladies should also join hands with us in this representation so as to make a complete representation.

We have received a pamphlet written by Rev. W. M. Baird of Fusan, China, on the subject which has excited so much discussion in India. "Should Polygamists be admitted to the



Christian Church." The position taken by the writer is strongly negative. His treatment of the subject is exhaustive. Both those who agree and those who disagree with him must confess that his presentation of the subject is exceedingly able. It is a pamphlet that will deserve quotation when the subject comes again to the front in India.

The question of self-support has been very frequently discussed. In India under present conditions it is a subject of perennial interest. This interest must continue until the problem is satisfactorily solved by the various churches. We shall not enter upon the main discussion at this time, but deem it wise to publish the appeal which was sent out in 1895 to Mission Churches by a Committee representing the various American Missions. A translation was published at the time in the *Nur Afshan*. The publication of the original cannot but be helpful now. The appeal is couched in such earnest language and it is written in such a sympathetic spirit that none can read without being impressed thereby.

APPEAL FROM AMERICAN MISSIONS TO MISSION CHURCHES UNDER THEIR CARE *re* SELF-SUPPORT.

"We seek for you the best things we have ourselves. Next to the Gospel of Salvation through our crucified and glorified Saviour we esteem the institution of His Church as His chosen instrument for the preservation, defence and dissemination of the Gospel. It is the distinct aim of all our societies to plant a native church, drawing its material support entirely from the native community, which will be ministered to by a native pastorate, and be self-supporting, self-governing and self-propagating. This we desire:

First: For your own sake. We believe that your own spiritual strength and growth in grace will depend largely upon your effort and liberality in supporting your own churches, each member bearing his part according to his ability, and on your having pastors, evangelists and teachers of your own, sharing your burdens, sympathizing with your trials, and responsible under God to you alone, and not to the people of a foreign country. Our great desire is to see in every land, not an American church or a foreign church of any sort, but a church native to the soil, growing from its own root, and deriving its support from the people among whom and for whom it exists. Our various missions have,

in some cases for a long series of years, devoted time and money to this end, and now find themselves burdened, beyond what might reasonably be expected, with the care of churches that should by this time be able to walk alone. We feel that we must more and more withdraw from responsibility for established work to a relation of simple co-operation in church extension and education. We fear that some of these churches have been injured in their growth and spiritual life by receiving too much aid from abroad. It can hardly be doubted that the maintenance of their former worship entailed far heavier burdens than any that would be made necessary by the full support of the Gospel and the Church.

Second: We desire it for the sake of your own countrymen, who are yet in ignorance of Christ and His salvation; their numbers and their needs are great. For the supply of those needs, by the knowledge of the Gospel, they must depend on you more than on us. They are near you—all about you. You know them as we do not and cannot. You are bound up with them, as we are not, by many personalities. They will hear you as they will not hear us. But so long as you continue to depend on us, will they not continue to regard the religion of Christ as a foreign religion, and your pastors and preachers as the paid servants of the missionary? Do not multitudes so regard them now? We have reason to believe that this has often stood in the way of the progress of the Gospel. You and you only can remove this impression and so contribute to the spreading of the Gospel among your neighbours.

Third: We desire it for the world which still lies in darkness. There are hundreds of millions of men and women who have never yet heard of Christ and His salvation. Christian love demands that all disciples of our Lord unite in efforts to bring the Gospel speedily to these. The gifts of Christian lands ought not much longer to be bestowed on the regions already visited with the Gospel, but should be set at liberty to seek new and destitute fields, that the gracious light of God may be shed on the dark places of the earth. In this spread of the Gospel it is for you to bear a share with all other Christian people. This you can do in two ways: first by more energetic and self-sacrificing efforts to provide for yourselves, you can relieve the Mission funds that now come to your aid: second, you can give of your substance to these larger missionary operations, and so pass on to others the

blessing that has freely come to you.

"We do not speak without experience in this matter. This is the way in which our own churches have been built up and been enabled to take a part in evangelizing the world. Many of their members are poor in this world's goods, but rich in faith and out of their poverty count it their privilege and joy to help on the work of the Lord. The larger part of the money we received and use comes from these. If, therefore, you have sometimes thought that some of our missionaries have said too much about self-support, and your duty to give the Gospel to others, we assure you that in so doing they represent the matured convictions and the practice of those who sent them. Be assured, also, that in sending you this message, we do not intend to withdraw from you, in any degree, our sympathy and prayers, nor such measure of help as it may be necessary for you to receive and for us to render. We lay this burden of our hearts on yours—not to rid ourselves of it, but that you may share it with us. We beg you to think seriously of it, pray much over it, speak with one another about it in private and in your public assemblies, and resolve, in the fear and with the help of God, to do all that you can. We know well that it cannot be done without much labor and sacrifice, often painful to the flesh. But we believe you will be blessed of God in doing it, in your own souls, in your church, life, and growth, and in the part you may thus have in glorifying our common Redeemer and in saving this lost world."

In continuation of the subject "The Service of God and Man" by George Adam Smith M. A., L. L. D., we give below his discussion of the substance of Service.

THE SUBSTANCE OF SERVICE.

The substance of the Servant's work is stated in one word, uttered thrice in emphatic positions. *Judgement for the nations shall he bring forth.....According to truth shall he bring forth judgement.....He shall not flag nor break, till he set in the earth judgement.*

The English word "judgement" is a natural but misleading translation of the original, and we must dismiss at once the idea of judicial sentence which it suggests. The Hebrew is "Mishpāt," which means, among other things, either a single statute, or the complete body of law which God gave Israel by Moses at once their creed and their code; or, perhaps, also the

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SERVICE

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abstract quality of justice or right.
We rendered it as the latter in Isa.

23 But, when used in Isa.
66 without the article, as here
it is the "Mishpát" of Jehovah not
so much the actual body of statutes
given to Israel, as the principles of
right or justice which they enforce. In
one passage it is given in parallel to
the civic virtues *righteousness, truth,*
uprightness, but as its etymology com-
pared with theirs shows us, it is these
viewed not in their character as virtues
but in their obligation as ordained
by God. Hence, duty to Jehovah
is inseparable from His religion
(Ewald: religion as the law of life
(Delitzsch): *the law*, Cheyne, who ad-
mirably compares the Arabic *Ed-Din*, are
all good renderings. Professor David-
son gives the fullest exposition, "It
can scarcely" he says, "be rendered
religion, in the modern sense, it is
the equity and civil right which is
the result of the true religion of Je-
hovah; and though comprehended
under religion in the Old Testament
sense, is rather, according to our
conceptions, religion applied in civil
life. Of old the religious unit was
the state, and the life of the state
was the expression of its religion.
Morality was law or custom, and
both reposed upon God. A con-
dition of thought such as now prevails,
where morality is based on indepen-
dent grounds, whether natural law
or the principles inherent in the
mind apart from religion, did not then
exist. What the prophet means by
"bringing forth right" is explained
in another passage, where it is said
that Jehovah's arms shall judge the
peoples, and that the isles shall wait
for His arm" (ch. li. 5). "Judgement"
is that pervading of life by the princi-
ples of equity and humanity which
is the immediate effect of the true
religion of Jehovah." In short,
"Mishpát" is not only the civic
righteousness and justice, to which it
is made parallel in our prophecy, but
it is these with God behind them.
On the one hand it is contemporaneous
with national virtue, on the other
it is the ordinance and will of God.

This, then, is the burden of the
Servant's work, to pervade and instruct
every nation's life on earth with the
righteousness and piety that are or-
dained of God. *He shall not flag nor
break, till he have set in the earth Law,*
—till in every nation justice, humanity
and worship are established as the
law of God. We have seen that
the Servant is in this passage still
some aspect or shape of the people—
the people who are not a people,
but scattered among the brickfields
of Babylon, a horde of captives.
When we keep that in mind, two or
three things come to us about this

task of theirs. First, it is no mere
effort at proselytism. It is not an
ambition to Judaize the world. The
national consciousness and provincial
habits, which cling about so many
of the prophecies of Israel's relation
to the world, have dropped from this
one and the nation's mission is iden-
tified with the establishment of law,
the diffusion of light, the relief of
suffering. *I will give thee for a light to
the nations: to open blind eyes, to bring
out from darkness the bound, from the prison
the dwellers in darkness.* Again, it is
no mere office of preaching to which
the Servant's commission is limited:
no mere inculcation of articles of
belief. But we have here the same
rich, broad idea of religion, identify-
ing it with the whole national life,
which we found so often illustrated
by Isaiah, and which is one of the
beneficial results of God's choice for
Himself of a nation as a whole. What
such a service has to give the world,
is not merely testimony to the truth,
nor fresh views of it, nor artistic meth-
ods of teaching it; but social life
under its obligation, the public con-
science of it, the long tradition and
habit of it, the breed—what the pro-
phets call the seed—of it. To estab-
lish true religion as the constitution,
national duty, and regular practice
of every people under the sun, in all
the details of order, cleanliness, justice,
purity, and mercy, in which it had
been applied to themselves,—such was
the Service and the Destiny of Israel.
And the marvel of so universal and
political an ideal was that it came
not to a people in the front ranks of
civilization or of empire, but to a
people that at the time had not even
a political shape for themselves,—a
mere herd of captives, despised and
rejected of men. When we realize
this, we understand that they never
would have dared to think of it, or
to speak of it to one another, unless
they had believed it to be the purpose
and will of Almighty God for them;
unless they had recognised it, not
only as a service desirable and true
in itself, and needed also by humanity,
but withal as His "Mishpát." His
judgement or law who by His bare word
can bring all things to pass. But be-
fore we see how strongly He im-
pressed them with this, that His crea-
tive force was in this mission, let
us turn to the methods by which He
commanded them to achieve it,—
Methods corresponding to its purely
spiritual and universal character.

Selected.

PROF. HENRY DRUMMOND.

By the death of Professor Drum-
mond the young men of all civilised
lands have lost one of their best friends.
No one could come in contact with

him without feeling that he was in
the presence of a very remarkable man.
But we must leave other journals to
speak of his charming style and all the
other gifts of head and heart which
made him one of the most popular
writers of the day, and led to the
transcendent part he played in the
great work of bringing the young men
of the world to Christ. When Mr.
Moody first visited Britain, he picked
out Henry Drummond from among
the young men who gathered to his
help, and for a year and a half Drum-
mond went with him on his tour,
addressing overflow meetings, and,
more especially, dealing with young
men. To the last he looked back
on this work as the most important
experience of his life; and one of his
last acts before he was seized by the
illness which has proved fatal was to
write an enthusiastic eulogium on
Mr. Moody's work in one of the Ame-
rican magazines.

But his greatest work in this di-
rection was still to come. In the
winter of 1884-5 when the great re-
vival among the Edinburgh students
began, the leaders of the movement
looked round for some one to continue
the work which the Cambridge ath-
letes, Smith and Studd, had been
honoured in beginning. They fixed
upon Professor Drummond, and they
were not disappointed. The results
of this movement are well known.
Other colleges in Britain felt the thrill
of a new life; from Britain the impulse
was felt in other lands and or-
ganisations were started which after-
wards formed the basis for the great
work among students which has been
going on in recent years. Professor
Drummond also conducted meetings
among the students of America,
Australia, and Japan; and everywhere
he went he spoke in the same, straight-
forward, manly way. There can be no
doubt that he did much to keep the
movement among students on healthy
lines. Many who are now doing good
work in India or elsewhere look to
him as their spiritual father, and
many more as the man who did more
than any other to make their Christian
life a reality; while many can go far-
ther still, and look upon him as a per-
sonal friend, who showed in his whole
life the beauty of the life of Christ, and
remained in spite of his extraordinary
popularity one of the humblest of men.
Rev. J. H. Maclean in Young men of India.

MANUSCRIPT TREASURES IN ETHIOPIA.

The Italian expedition into Aby-
sinia has been productive of at least
one good result. It has made acces-
sible to European scholars a number
of old manuscripts hitherto hidden in
the cloisters and churches of Ethiopia,
many of which belong to early Chris-

tian literature. It has been officially announced that King Menelek will now permit a commission of European scholars to examine the manuscripts, papyrus rolls, books, etc., known to have been sacredly preserved in the vaults of the cathedral at Axum, the old capital city of the Empire. As experience has shown that Ethiopia contains the oldest Christian manuscripts of any nation extant, and has already given biblical scholars such works as the Book of Enoch, the Book of Jubilees, Fourth Ezra, Ascension of Isaiah and others, together with an excellent and ancient version of the entire Scriptures, as also a number of the Apocrypha, the chances for important finds are good. A few first fruits of this new contact of Ethiopia with Western scholarship are already appearing. Probably the most notable of these is an historical inscription of four lines found by Italian officers at Matara and originally published in the Italian Royal Academy Reports. In the *Journal* of the German Oriental Society, Vol. 50, No. 3, the famous Arabian explorer, Eduard Glaser, devotes a special article to this inscription, in which he shows that it antedates the introduction of Christianity into Abyssinia and is accordingly older than the famous Ruppel inscriptions of Axum. The chief reason for this conclusion is the fact that on the obelisk on which the inscription is written the figures of sun, moon and stars are found, and these are known to have been emblems of the heathen religion antedating Christianity among the Abyssinians. The date of the inscription is, accordingly, in the fourth century, and this is probably the oldest Abyssinian inscription extant.—*The Independent*

Telegrams.

London, April 29. M. Hanotaux had an interview with the Turkish Ambassador in Paris yesterday, which lasted five hours. The *Daily News* learns that M. Hanotaux warned the Turkish Ambassador, that if the Turks advanced any further, France would be compelled to defend Greece.

The fall of the Greek Cabinet appears to be certain, but there is a likelihood of a dynastic crisis. A threatening crowd of upwards of 10,000 people surrounded the Chamber of Deputies at Athens last evening, when Mr. Ralli harangued them and accused Government of desertion.

Turkish reinforcements, which were proceeding to Thessaly, have been diverted to Epirus.

Athens, April 29. M. Delyannis, refusing to resign, has been dismissed and M. Ralli has formed a Cabinet. In an interview between M. Ralli and a member of the Press, he said the first duty of the new Government would be to raise the country's military strength to its maximum, and fully maintain the honour of the army in the battlefield.

The Turks have occupied Trikala without opposition, on the Greeks retiring in the direction of Pharsala.

Skirmishes have taken place between the Turkish advance guards and the Greek outposts, and a battle is believed to be imminent at Volo, which is almost deserted by its inhabitants.

Calcutta, April 30.

The military authorities at Dinapore have received instructions to immediately adopt measures on the lines of the former C. D. Act, but with certain modifications. The services of lady doctors will be requisitioned.

Athens, April 30.

The Minister of War and the Minister of the Interior are going to Pharsala to ascertain the condition of the army.

There was constant fighting yesterday and to-day at Velesirino, which is situated between Volo and Pharsala. The Greeks report that the Turks have been finally repulsed.

The Duke of Sparta remains in command with a new Staff.

Madras, April 30.

The death occurred yesterday from tetanus, of Rev. Joseph Gnanavala, of the Society for the Propagation of the Gospel, the result, it is believed, of a cowardly assault made on him recently, while preaching near the Mount Road.

London, May 1.

The Greeks have been defeated at Pentepigadi in Epirus. A panic has set in at Arta, whose inhabitants have taken to flight.

The Turks have attacked the railway south of Pharsala, their object seemingly being to surprise Pharsala by means of two columns, one operating from Trikala, and the other from Larissa.

London, May 2.

Lord Salisbury has proposed a Conference to be held in Paris relative to the Greco-Turkish war. The acceptance of a Conference by some of the Powers is considered doubtful.

The Greek army in Epirus has retreated to Arta. Accounts from Greek sources state that General Smolenski's brigade finally repulsed 8,000 Turks at Velesirino, and inflicted heavy losses on them. Edhem Pacha, however, telegraphs in reference to the same action, that after serious fighting the Turks were victorious, and the Greeks retreated to Volo.

At a meeting of the Greek Chamber yesterday, M. Ralli declared his first care would be to re-organise the army, failing which it would be impossible to continue the war or to conclude an honourable peace. M. Delyannis promised unwavering support to the Cabinet, while the Turks were in Greek territory. The Chamber then adjourned indefinitely.

It is rumoured that Colonel Vassos has been re-called from Crete.

London, May 2.

Pursuant to the agreement arrived at between the Czar and Emperor Francis Joseph during the visit of the latter to St. Petersburg, Austria and Russia have sent identical Notes to Serbia, Bulgaria and Montenegro, approving of their attitude in the present crisis. The Note, however, is really intended as a warning to them to remain quiet.

London, May 3.

Lord Salisbury's proposal for a Conference has been discussed by the Powers and abandoned.

The Greek army has re-entered Epirus from Arta, and re-occupied Pentepigadia.

THE GRÆCO-TURKISH WAR.

In this morning's message it should read:—"The Greek army re-entered Epirus

from Arta, and re-occupied Philipiada" not Pentepigadia."

London, May 3.

The following are the principal members of the new Greek Cabinet: M. Ralli Premier, and Minister of the Marine; M. Skoulondis, Foreign Affairs; M. Theotokis, Member of the Interior; and M. Tsamados, Minister of War.

The retreat of the Greeks from Pentepigadia to Arta was like the retreat from Larissa, the result of deplorable leadership and unreasoning panic, in which the moral and discipline of the force vanished. Out of 11,000 Greek troops only one thousand were under fire.

The losses throughout the war on both sides have been remarkably small.

The Foreign Admirals met the Cretan insurgent leaders this morning, and explained to them fully the scheme for autonomy of the Island. The leaders however, refused to listen to it, and demanded annexation to Greece.

Two hundred French soldiers have been landed at Volo, and are patrolling the streets.

There is a growing impression that the Powers will mediate between Greece and Turkey.

Authentic despatches from Athens state that the Greeks are wholly lacking in stores and munitions.

London, May 4.

Fourteen Greek officers, including Colonel Vassos, have been recalled from Crete, ostensibly for the purpose of strengthening the Staff in Thessaly. It is hoped that this is an indication of submission to the Powers on the part of Greece.

The Greek Minister of War and of the Interior, who went to Pharsala to ascertain the condition of the army, have reported hopefully on the condition of the forces there and at Velesirino.

It is undoubted that the Greeks finally repulsed the Turks at Velesirino and began reconnaissances which ended in a regular battle, the Greeks fighting with the greatest courage. Nevertheless the Turks are sending reinforcements, and are sanguine regarding the speedy fall of Velesirino.

Pretoria, May 4.

President Kruger, at the opening of the Volksraad proposed that the public offices in the Transvaal should be closed on the Queen's Jubilee Day. The hon. he said, was still clouded, but he discerned light behind it, and hoped that conciliatory methods would dispel the clouds.

London, May 5.

In the house of Commons last night Mr. Curzon, replying to a question, said that negotiations were proceeding between the Powers, who earnestly desire that the war should be terminated. It is impossible, however, to tender mediation unless they know it would be welcome.

SUPPLEMENT.

Contributed articles on important themes and items of news will be thankfully received. All communications should be addressed to the Editor, Nur Afshan, Ludhiana.

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